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THE

LADIES

NEW-YEARS-GIFT:

OR,

ADVICE

TO A

DAUGHTER

Under these following Heads, *Viz.*

Religion,
Husband,
House and *Family*.
Servants,
Behaviour and *Conversation*,
Friendships,
Censure,
Vanity and *Affectation*,
Pride,
Diversions,
Dancing.

The Third Edition Corrected by the Original.

EDINBURGH,
Printed by *John Reid*, for *James Glen*, and *Walter Cunningham*.
M DC LXXXVIII.

NATIONAL LIBRARY OF SCOTLAND

LICENSED,

January 9.
1687/8

Rob. Midgley.

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Matthew Gillyflower.
James Partridge.

THE LADY'S New-Years Gift: OR, ADVICE TO A DAUGHTER.

INTRODUCTION.

Dear Daughter,

I Find that even our moſt pleaſing Thoughts will be unquiet; they will be in motion; and the *Mind* can have no reſt whilſt it is poſſeſs'd by a darling Paſſion. *You* are at preſent the chief Object of my *Care*, as well as of my *Kindneſs*, which

ſometimes throweth me into *Viſi-*
ons of your being happy in the
World, that are better ſuited to
my partial *Wiſhes*, than to my rea-
ſonable *Hopes* for you. At other
times, when my *Fears* prevail, I
ſhrink as if I were ſtruck at the pro-
ſpect of *Danger*, to which a *Young*
Woman muſt be expos'd. By how
much the more *Lively*, ſo much the
more *liable* you are to be hurt; as the
fineſt Plants are ſooneſt nipped by
the *Froſt*. Whilſt you are playing
full of Innocence, the ſpiteful
World will bite, except you are
guarded by your *Caution*. Want of
Care therefore, my dear Child, is
never to be excus'd; ſince as to this
World, it hath the ſame effect as
want of *Vertue*. Such an early ſprou-
ting Wit requireth to be ſo much
the more ſheltred by ſome *Rules*,
like ſomething ſtrew'd on tender
Flowers to preſerve them from be-
ing blaſted. You muſt take it well

to

to be pruned by so kind a Hand as that of a *Father*. There may be some bitterness in meer Obedience: The natural Love of *Liberty* may help to make the Commands of a Parent harder to go down. Some inward resistance there will be, where *Power* and not *Choice* maketh us move; but when a *Father* layeth aside his Authority, and perswadeth only by his Kindness, you will never answer it to Good Nature, if it hath not weight with you.

A great part of what is said in the following *Discourse* may be above the present Growth of your Understanding; but that becoming every day taller, will in a little time reach up to it, so as to make it easie to you. I am willing to begin with you before your *Mind* is quite formed, that being the time in which it is most capable of receiving a Colour that will last when

when it is mixed with it. Few things are well learnt, but by early *Precepts*: Thoſe well infuſed, make them *Natural*; and we are never ſure of retaining what is valuable, till by a continual *Habit* we have made it a Piece of us.

Whether my Skill can draw the Picture of a fine Woman, may be a Queſtion; but it can be none, That I have drawn that of a kind *Father*: If you will take an exact Copy, I will ſo far preſume upon my Workmanſhip, as to undertake you ſhall not make an ill *Figure*. Give me ſo much Credit as to try, and I am ſure that neither your Wiſhes nor mine ſhall be diſappointed.

RELIGION.

THE firſt thing to be conſidered, is *Religion*: It muſt be the chief

hief Object of your Thoughts,
nce it would be a vain thing to
irect your *Behaviour* in the world,
nd to forget that which you are
o have towards him who made it.
a ſtrict ſenſe, it is the only thing
eceſſary: you muſt take it into
our *Mind*, and thence throw it in-
o your *Heart*, where you are to
mbrace it ſo cloſe, as never to
oſe the *Poſſeſſion* of it. But then
is neceſſary to diſtinguiſh be-
veen the Reality and the Pre-
nce. *Religion* doth not conſiſt in
elieving the Legend of the *Nurſe*-
, where Children with their *Milk*
e fed with the Tales of Witches,
obgoblins, Prophecies, and Mi-
cles. We ſuck in ſo greedily
eſe early *Miſtakes*, that our riper
nderſtanding hath much ado to
eanſe our *Minds* from this kind
Traſh: The Stories are ſo enter-
ining, that we do not only be-
eve them, but relate them; which
makes

makes the discovery of the *Truth* somewhat grievous, when it makes us lose such a Field of Impertinence where we might have diverted our selves, besides the shame thrown upon us for having ever received them. This is making the *World a Jest*, and imputing to GOD Almighty, That the Providence he assigneth to the Devil is to play at Blind-Mans buff, and shew Tricks with Mankind; and is so far from being *Religion*, that it is not *Sense*, and hath right only to be called that kind of Devotion of which *Ignorance* is the undoubted *Mother*, without competition or dispute. These Disputes are therefore to be left off with your Hanging sleeves; and you ought to be as much out of countenance to be found with them about you, as to be seen playing with Babies, at an *Age* when other things are expected from you.

The

The next thing to be obſerv'd
you, is, That *Religion* doth as lit-
e conſiſt in loud Anſwers, and
evout Convulſions at Church, or
raying in an extraordinary man-
er. Some Ladies are ſo extream
rring at *Church*, one would ſwear
e *Worm* in their *Conſcience* made
em ſo unquiet. Others will have
ch a Divided Face between a *de-*
ted Goggle and an *Inviting Glance*,
at the unnatural Mixture make-
n even their *beſt Looks* to be at
at time *ridiculous*. Theſe affect-
Appearances are ever ſuſpected,
e very ſtrong Perfumes, which
e generally thought no very
od Symptoms in thoſe that
ake uſe of them. Let your ear-
ſtneſs therefore be reſerved for
ur *Cloſet*, where you may have
OD Almighty to your ſelf: *In*
blick be ſtill and calm, neither
decently *Careleſs*, or *Affected* in
e other Extreme.

It

It is not true Devotion, to fly on angry Zeal againſt thoſe who may be of a differing perſuaſion. *Partiality* to our ſelves makes us often miſtake it for a *Duty*, to be hard upon others in that caſe; and being puſhed on with *Self-conceit* we ſtrike without Mercy, believing that the *Wounds* we give are *Meritorious*, and that we are fighting GOD Almighty's Quarrel when the truth is, we are only ſetting out our ſelves. Our *Devotion* too often breaketh out into that *Shape* which moſt agreeth with our particular temper. The *Choleric* grow into a hardned Severity againſt all who diſſent from them, ſnatch at all the Texts of Scripture that ſuit with their *Complexion*; and becauſe GOD's Wrath was ſometime kindled, they conclude, That *Anger* is a Divine Vertue; and are ſo far from imagining that their ill-natur'd Zeal requireth an *Apo-*

log

y, that they value themſelves
on it, and triumph in it. *Others*
hoſe Nature is more Credulous
an ordinary, admit no Bonds or
ealures to it; they grow as
oud of extending their Faith, as
rinces are of enlarging their *Do-*
inions; not conſidering that our
aith, like our Stomach, is capable
being over-charged; and that as
e Laſt is deſtroyed by taking in
ore than it can digeſt, ſo our *rea-*
n may be extinguiſhed by oppreſ-
ng it with the weight of too ma-
y ſtrange things; eſpecially if we
e forbidden to chew what we are
mmanded to ſwallow. The *Me-*
ncholy and the *Sullen* are apt to
ace a great part of their *Religion*
Dejected and Ill-humour'd
ooks, putting on an unſociable
ace, and declaiming againſt the
nocent Entertainments of *Life*,
ith as much ſharpneſs as they
ould beſtow upon the greateſt

Crimes

Crimes. This generally is on
a *Vizard*, there is ſeldom any thi
real in it. No other thing is t
better for being *Sowre*; and
would be hard that *Religion* ſhou
be ſo, which is the beſt of thin
In the mean time it may be ſa
with truth, That this *ſurly* kind
Devotion hath perhaps done lit
leſs hurt in the World, by frigh
ing, than the moſt ſcandalous *E*
amples have done by infecting it

Having told you, in theſe fe
Inſtances, to which many mo
might have been added, what
not true *Religion*; it is time to d
ſcribe to you, what is ſo. T
ordinery *Definitions* are no mo
like it, than the common Sig
poſts are like the Princes th
would repreſent; the unskil
Dawbers in all Ages have gener
ly laid on ſuch ill *Colours*, a
drawn ſuch harſh *Lines*, that t
Beauty of it is not eaſily to be d
cover

vered: They have put in all the rbidding Features that can be ought of, and, in the firſt place, ave made an irreconcileable E- my to *Nature*; when, in reality ey are not only *Friends*, but *wins*, born together at the ſame me; and it is doing violence to em both, to go about to have em ſeparated. Nothing is ſo nd and ſo inviting as true and *ſophiſticated Religion*: In ſtead of npoſing unneceſſary Burdens up- n our *Nature*, it eaſeth us of the eater weight of our *Paſſions* and *iſtakes*: In ſtead of ſubduing us ith Rigour, it redeemeth us om the *S*lavery we are into our lves, who are the moſt ſevere laſters, whilſt we are under the lſurpation of our Appetites let oſe and unreſtrained.

Religion is a chearful thing, ſo r from being always at *Cuffs* with *od Humour*, that it is unſeparably

ly

ly united to it. Nothing unp
ſant belongs to it, though the
ritual Cooks have done their uns
ful part to give an ill Reliſh to
A wiſe Epicure would be *Relig*
for the ſake of Pleaſure: G
Senſe is the Foundation of bo
and he is a Bungler who aim
at true *Luxury*, but where t
are joyned.

Religion is exalted *Reaſon*, refi
and ſifted from the groſſer pa
of it: It dwelleth in the upper
gion of the *Mind*, where there
no Clouds or Miſts to darken
offend it: It is both the Found
on and the Crown of all Vertu
It is *Morality* improved and rai
to its height, by being carried ne
er *Heaven*, the only place wh
Perfection reſideth. It cleanſ
the *Underſtanding*, and bruſheth
the Earth that hangeth about
Souls. It doth not want the *H*
and the *Terrors* which are made

to ſupport it; neither ought it
deſcend to the borrowing any
rgument out of it ſelf, ſince there
e may find every thing that
ould invite us. If we were to be
rd to *Religion*, it is able to out-
d the corrupted World, with all
can offer to us, being ſo much
e *Richer* of the too in every thing
here *Reaſon* is admitted to be
dge of the Value. Since this is
, It is worth your pains to make
ligion your Choice, and not make
e of it only as a *Refuge*.

There are Ladies, who finding
the too viſible decay of their
od Looks, that they can ſhine
more by that *Light*, put on the
rniſh of an affected Devotion, to
ep up ſome kind of Figure in the
orld; they take Sanctuary in
e *Church*, where they are pur-
ed by growing *Contempt*, which
ll not be ſtopt, but followeth
em to the *Altar*; ſuch late peni-

tence is only a diſguiſe for the t
menting grief of being no m
handſom. That is the kill
Thought which draweth the ſi
and tears, that appear outward
to be applyed to a better end.

There are many who have
Aguiſh Devotion, Hot and C
Fits, long Intermiſſions, and v
lent Raptures; this unevenneſs
by all means to be avoided:
your method be a ſteady courſ
good *Life*, that may run lik
ſmooth Stream, and be a perpet
Spring to furniſh to the contin
Exerciſe of *Vertue*. Your *Devo*
may be earneſt, but it muſt be
conſtrained; and like other D
ties, you muſt make it your P
ſure too, or elſe it will have
very little efficacy. By this K
you may beſt judge of your o
Heart. Whilſt theſe *Duties*
Joyes, it is an evidence of their
ing ſincere; but when they ar

Pen

nance, it is a ſign that your Na-
re maketh ſome reſiſtance; and
hilſt that laſteth, you can never
e entirely ſecure of your ſelf.

If you are often unquiet, and
o nearly touch'd by the croſs Ac-
dents of *Life*, your *Devotion* is
ot of the right *Standard*, there is
o much *Allay* in it. That which
right and unmixt, taketh away
e *Sting* of every thing that would
ouble you: It is like a healing
lm, that extinguiſheth the ſharp-
ſs of the Blood; ſo this ſoftneth
nd diſſolveth the *Anguiſh* of the
ind. A devout *Mind* hath this
riviledge, of being free from *Paſ-*
n, as ſome Climates are from all
anner of venomous kind of crea-
res; it will raiſe you above the
ttle *Vexations* to which others, for
ant of it, will be expoſed, and
ill bring you to a *Temper*, not of
upid *Indifference*, but of ſuch a
iſe *Reſignation*, that you may live

in the *World*, ſo as it may hang a
bout you like a looſe Garmen
and not tied too cloſe to you.

Take heed of running into th
common *error*, of applying GOD
Judgements upon particular Occ
ſions. Our Weights and Me
ſures are not competent to ma
the Diſtribution either of his *Mer*
or his *Juſtice*: He hath thrown
Veil over theſe things, whi
makes it not only an *Impertinen*
but a kind of *Sacriledge*, for us
give ſentence in them without
Commiſſion.

As to your particular Faith, ke
to the *Religion* that is grown
with you, both as it is the beſt
it ſelf, and that the Reaſon of ſta
ing in it upon that Ground
ſomewhat ſtronger for your *Se*
than it will perhaps be allowed
be for ours; in reſpect that t
Volumnious Enquiries into t
Truth, by Reading, are leſs
pect

cted from you. The best of ooks will be direction enough to ou not to change; and whilst you e fix'd and sufficiently confirm- l in your Mind, you'l do best to eep vain Doubts and Scruples at ch a distance, that they may ive you no disquiet. Let me re- ommend to you a Method of be- g rightly informed which can ever fail; it is in short this: Get *nderstanding*, and practise *Vertue*; nd if you be so Blessed as to have hose for your Share, it is not sur- that there is a GOD, than it is, at by Him all necessary Truths ill be revealed to you.

HUSBAND.

THat which challengeth the next place in your Thoughts, How to live with a *Husband*? nd though that is so large a *Word* that

that few Rules can be fixed to
which are unchangeable ; the M
thods being as various as the sev
ral Tempers of Men, to which the
must be suited ; Yet I cannot om
some General Observations, whi
with the help of your own, ma
the better direct you in the part
your Life, upon which your Ha
pines most dependeth.

It is one of the Disadvantag
belonging to your Sex, that you
Women are seldom permitted
make their own *Choice* ; their F
ends Care and Experience a
thought safer Guides to the
than their own Fancies ; and th
Modesty often forbiddeth them
refuse when their Parents reco
mend, though their *inward con*
may not entirely go along with
In this case there remaineth
thing for them to do , but to
deavour to make that easie wh
falleth to their Lot, and by a w

e of every thing they may dis-
ke in a *Husband*, turn that by de-
ees to be very ſupportable, which
neglected, might in time beget
Averſion.

You muſt firſt lay it down for a
undation in general, That there
Inequality in the Sexes, and that
r the better Oeconomy of the
orld, the Men who are to be
e Law-givers, had the larger
are of Reaſon beſtowed upon
em; by which means your Sex
the better prepared for the com-
yance that is neceſſary for the
tter *Performance* of thoſe Duties
hich ſeem'd to be moſt properly
ign'd to it. This looks a little un-
urtly at the firſt appearance; but
on Examination it will be found
at Nature is ſo far from being
juſt to you, that ſhe is partial on
ur ſide: She hath made you
h large *Amends* by other Ad-
ntages, for the ſeeming *Injuſtice*

of

of the first Distribution, that
Right of Compleaning is co
over to our Sex; you have it
your Power not only to free yo
selves, but to subdue your Maste
and without violence throw be
their *Natural* and *Legal Authority*
your Feet. We are made of d
fering Tempers, that our Defe
might be mutually supplie
Your Sex wanteth our Reason
your Conduct, and our Streng
for your Protection: Ours wa
eth your Gentleness to soften, a
to entertain us. The first part
our Life is a good deal of it sub
ted to you in the *Nursery*, whe
you Reign without Competitio
and by that means have the A
vantage of giving the first *Impr*
ons; afterwards you have stron
Influences, which well manag
have more force in your beha
than all our *Priviledges* and *Ju*
dictions can pretend to have aga
y

You have more ſtrength in your *Books*, than we have in our *Laws*; and more power by your *Tears*, than we have by our *Arguments*.

It is true, that the Laws of Marriage run in a harſher ſtile towards your Sex. *Obey* is an unjentle word, and leſs eaſie to be digeſted, by making ſuch an unkind diſtinction in the Words of Contract, and ſo very unſuitable to the exceſs of Good Manners, that generally goes before it; beſides, the univerſality of the Rule ſeemeth to be a Grievance, and it appeareth reaſonable, that there might be an Exemption for extraordinary Women, from ordinary Rules, to take away the juſt Exception that lieth againſt the whole meaſure of general Equality: It may be alledged by the *Council* retained by your Sex, as there is in all other Laws an Appeal from the *Letter* to *Equity* in Caſes that

require it, It is as reasonable, tha
some Court of a larger *Jurisdictio*
might be erected, where som
Wives might resort and plead
Especially, and in such Instance
where Nature is so kind, as to rai
them above the level of their ow
Sex, that they might have Relie
and obtain a Mitigation in the
own particular, of a Senten
which was given generally again
Women-kind.

The causes of Separation a
now so very course, that few a
Confident enough to buy their L
berty at the price of having the
Modesty so exposed, and for di
parity of Minds, which above a
other things requireth a Remed
the Laws have made no provisio
so little refined are numbers
Men, by whom they are compil
This, and a great deal more mig
be laid to give a colour to th
Complaint; but the Answer is,
shor

ort, That the Institution of Mar-
age is too sacred to admit of Li-
erty of Objection to it; that the
ppposition of being the weaker
ex, having without all doubt a
ood Foundation, maketh it rea-
nable to subject it to the *Masculine Dominion*; that no Rule can be
perfect, as not to admit some
xceptions; but the Law presum-
h there would be so few found in
is Case, who would have a suf-
cient Right to such a Priviledge,
at it is safer some *Injustice* should
connived at in a very few In-
nces, than to break into an E-
lishment upon which the Order
Humane Society doth so much
pend. You are therefore to
ake the best of what is setled by
w and Custom, and not vainly
agine, that it will be changed
r your sake. But that you may
t be discouraged, as if ye lay
der the weight of an incurable

Grievance, you are to know, tha
by a wise and dexterous Conduct
it will be in your Power to relieve
your self from any thing tha
looketh like a Disadvantage in i
For your better Direction, I wi
give a hint of the most Ordinar
Causes of Dissatisfaction betwee
Man and Wife, that you may b
able by such a Warning to live s
upon your Guard, that when yo
shall be Married, you may kno
how to cure your Husbands Mi
takes, and to prevent your own.

First then, you are to consider
you live in a time which hat
rendrend some kind of Frailti
so habitual, that they lay clai
to large Grains of Allowanc
The World in this is somewha
unequal, and our Sex seemeth t
play the Tyrant, in distinguis
ing partially for our Selves, b
making that in the utmost degr
Criminal in the Woman, whi

in a Man passeth under a much gentler Censure. The Root and Excuse of this Injustice is the Preservation of Families from any Mixture that may bring a *blemish* to them: And whilst the Point of Honour continues to be so placed, it seems unavoidable to give your Sex the greater Share of the Penalty. But if in this it lyeth under any Disadvantage, you are more than recompensed, by having the Honour of Families in your keeping. The Consideration so great a Trust must give you, maketh full amends; and this power the World hath lodged in you, can hardly fail to restrain the Severity of an ill Husband, and to improve the Kindness and Esteem of a Good one. This being so, remember, That next to the Danger of committing the Fault your self, the greatest is that of seeing it in your Husband. Do

not ſeem to look or hear that wa
If he is a Man of Senſe, he wi
reclaim himſelf; the Folly of
is of it ſelf ſufficient to cure him
If he is not ſo, he will be provo
ed, but not reformed. To E
poſtulate in theſe Caſes, looket
like declaring War, and prepa
ing for Repriſals; which to
thinking Husband would be a da
gerous Reflexion. Beſides, it
ſo courſe a Reaſon which will
aſſigned for a Ladies too gre
Warmth upon ſuch an Occaſio
that Modeſty no leſs than Pr
dence ought to reſtrain her; ſin
ſuch an undecent Complai
makes a *wife* much more Ridicu
lous, than the Injury that pro
voketh her to it. But it is worſe
and more unskilful, to *blaze*
in the World, expecting it ſhoul
riſe up in Arms to take her part
Whereas ſhe will find, it can hav
no other Effect, than that ſhe wi
b

be ſerved up in all Companies, as the reigning Jeſt at that time; and will continue to be the common Entertainment, till ſhe is reſcu'd by ſome newer Folly that cometh upon the *Stage*, and driveth her away from it. The Impertinence of ſuch Methods is ſo plain, that it doth not deſerve the Pains of being laid open. Be aſſur'd, that in theſe Caſes your Diſcretion and Silence will be the moſt prevailing Reproof; and an affected Ignorance, which is ſeldom a *Vertue*, is a great one here: And when your *Husband* ſeeth how unwilling you are to be uneaſie, there is no ſtronger Argument to perſwade him to be unjuſt to you. Beſides, it will naturally make him more yielding in other things: And whether it be to Cover or Redeem this Offence, you may have the good Effect of it whilſt it laſteth, and all that while have the moſt reaſonable

reaſonable Ground that can be, O
preſuming, ſuch a Behaviour a
laſt will intirely convert him
There is nothing ſo glorious to
Wife, as a Victory ſo gain'd :
Man ſo reclaimed, is for ever afte
ſubjected to her Vertue; and he
bearing for a time, is more tha
rewarded by a Triumph that wi
continue as long as her Life.

The next thing I will ſuppoſe
is, That your Husband may lov
Wine more than is convenient.
will be granted, That thoug
there are Vices of a deeper dye
there are none that have greate
Deformity than this, when it i
not reſtrained : But with all this
the ſame Cuſtom which is th
more to be lamented for its bein
ſo general, ſhould make it le
uneaſie to every one in particula
who is to ſuffer by the Effects of it
So that in the firſt place, it will b
no new thing if you ſhould have a

Drunkard

Drunkard for your Husband; and here is by too frequent Examples evidence enough, that such a thing may happen, and yet a Wife may live too without being miserable. Self-love dictateth aggravating words to every thing we feel; Ruine and Misery are the Terms we apply to what ever we do not like, forgetting the Mixture allotted to us by the Condition of Humane Life, by which it is not intended we should be quite exempt from trouble. It is fair, if we can escape such a Degree of it as would oppress us, and enjoy so much of the pleasant part as may lessen the ill Taste of such things as are unwelcom to us. Every thing hath two sides, and for our own ease we ought to direct our Thoughts to that which must be least lyable to exception. To fall upon the worst side of a Drunkard, giveth so unpleasant a prospect,

ſpect, that it is not poſſible re
dwell upon it. Let us paſs then o
the more favourable part, as e
as a Wife is concerned in it. I a
tempted to ſay (if the Irregula e
ty of the Expreſſion could in ſtr ſ
neſs be juſtified) That a Wif h
to thank GOD her Husband ha h
Faults. Mark the ſeeming Pa r
dox, my Dear, for your own n
ſtruction, it being intended o
further. A Husband without fau u
is a dangerous Obſerver; he ha
an Eye ſo piercing, and ſeeth ev l
ry thing ſo plain, that it is exp ſ
ſed to his full Cenſure; and thou r
I will not doubt but that your *Vir*
tue will diſappoint the ſharpeſt E
quiries, yet few Women can be e
the having all they ſay or do a
preſented in the clear Glaſs of r
Underſtanding without Fau
Nothing ſoftneth the Arrogan
ot our Nature, like a Mixture a
ſome Frailties; it is by them

a

re beſt told, that we muſt not ſtrike
o hard upon others, becauſe
e our ſelves do ſo often deſerve
lows: They pull our Rage by
e Sleeve, and whiſper Gentle-
ſs to us in our Cenſures, even
hen they are mightily applied.
he Faults and Paſſions of Huſ-
nds bring them down to you,
d make them content to live
on leſs unequal Terms, than
ultleſs Men would be willing to
p to; ſo haughty is Mankind
l humbled by common Weak-
ſs and Defects, which in our
rrupted State contribute more
wards the reconciling us to one
nother, than all the Precepts of
e Philoſophers and Divines; ſo
at where the Errors of our Na-
re make amends for the Diſad-
ntages of yours, it is more your
rt to make uſe of the Benefits,
an to quarrel at the Fault.

Thus in caſe a Drunken Huſ-

band

band ſhould fall to your ſhar
you will be wiſe and patient ,
Wine ſhall be of your ſide ; it
throw a Viel over your Miſta
it will ſet out and improve ev
thing you do , that he is ple
with. Others will like him
and by that means he may
haps like you the more , when
ter having dined too well , h
received at home without a ſto
or ſo much as a reproachful Lo
the Wine will naturally work
all in kindneſs, which a Wife m
encourage, let it be wrapped u
never ſo much Impertinence :
the other ſide , it would boil
into Rage , if the miſtaken W
ſhould treat him roughly , lik
certain thing called a kind Shr
than which the World, with al
Plenty, cannot ſhew a more Se
leſs, Ill-bred , forbidding C
ture. Conſider , that where
Man will give ſuch frequent In
miſſi

tions of the use of his Reason, Wife insensibly getteth a right Governing in the Vacancy, and t raiseth her Character and dit in the Family, to a higher h than perhaps could be done ler a sober Husband, who never teth himself into an Incapaci- of holding the Reins. If these not Intire Consolations, at least y are Remedies to some De- e: They cannot make Drun- nness a Vertue, nor is a Hus- nd given to it a Felicity; but u will do your self no ill-office the endeavouring, by these eans, to make the best of such a t, in case it should happen to yours, and by the help of a le Observation, to make that ry supportable, which would o- erwise be a Load that would press you.

The next Case I will put is, That our Husband may be Cholerick

or

or Ill-humour'd. To this it m
be ſaid, That paſſionate Men
nerally make amends at the F
of the Account; ſuch a Man, if
is angry one day without any *Se*
will the next day be as kind wi
out any Reaſon; ſo that by ma
ing how the Wheels of ſuch
Mans Head uſe to move, you m
eaſily bring over all his Paſſio
to your Party; in ſtead of bei
ſtruck down by his Thunder, y
ſhall direct it where and up
whom you ſhall think it beſt a
plied. Thus are the ſtrong
Poiſons turn'd to the beſt Rem
dies; but then there muſt be Art
it, and a skilful Hand, elſe t
leaſt bungling maketh it morta
There is a great deal of nice Ca
required to deal with a Man
this Complexion; Choler pr
ceedeth from Pride, and make
a Man ſo partial to himſelf, th
he ſwelleth againſt Contradictio
an

l thinketh he is leſſened if he is
poſed; you muſt in this Caſe
e heed of increaſing the Storm
an unwary Word, or kindling
Fire whilſt the Wind is in a
rner which may blow it in
r Face: You are dextrouſly
yield every thing till he begin
h to cool, and then by ſlow de-
es you may riſe and gain upon
n: Your Gentleneſs well tim-
will, like a Charmer, diſ-
his Anger ill placed; a kind
le will reclaim, when a ſhrill
tiſh Anſwer would provoke
n; rather than fail upon ſuch
aſions, when other Remedies
too weak, a little Flattery may
dmitted, which by being ne-
ary, will ceaſe to be Crimi-
: If Ill-Humour and Sullen-
, and not open & ſudden Heat
is Diſeaſe, there is a way of
ring that too, ſo as to make
Grievance to be endured: In
order

order to it, you are first to kn
that naturally good Sence ha
mixture of surly in't; and th
being so much folly in the Wo
and for the most part so tri
phant, it giveth frequent Te
tations to raise the Spleen of M
who think right; therefore t
which may generally be call'd
Humour, is not always a Fa
it becometh one, when either
wrong applyed, or that it is c
tinued too long, when it is not
For this Reason, you must
too hastily fix an ill name u
that which may perhaps not
serve it; and though the C
should be, that your Husb
might too sowrly resent any th
he disliketh, it may so happ
that more Blame may belon
your Mistake, than to his ill
mour. If a Husband behav
himself sometimes with an In
ference that a Wife may th
offen

ffenſive, ſhe is in the wrong to
ut the worſt ſenſe upon it, if by
ny means it will admit a better.
ome Wives will call it his Hu-
nour, if their Husbands change
heir Style from that which they
ſed whilſt they made their firſt
ddreſſes to them: Others will
llow no intermiſſion or abate-
ent in the Expreſſions of Kind-
eſs to them, not enough diſtin-
uiſhing Times, and forgetting
hat it is impoſſible for Men to
eep themſelves up all their Lives
o the height of ſome extravagant
Moments. A Man may at ſome
mes be leſs careful in little things
ithout any cold or diſobliging
eaſons for it; as a Wife may be
o expecting in ſmaller matters,
ithout drawing upon her ſelf the
nference of being unkind; And
your Husband ſhould be really
llen, and have ſuch frequent
its, as might take away the Ex-

cuſe of it, it concerneth you
have an Eye prepared to diſce
the firſt Appearances of Clou
Weather, and to watch wh
the Fit goeth off, which ſeldo
laſteth long if it is let alone; b
whilſt the Mind is ſore, eve
thing galleth it, and that make
it neceſſary to let the Black H
mour begin to ſpend it ſelf, befo
you begin to come in and ventu
to undertake it.

If in the Lottery of the Worl
you ſhould draw a Covetous Hu
band, I confeſs it will not mak
you proud of your good Luck
yet even ſuch a one may be endu
red too, though there are few Pa
ſions more untractable than th
of Avarice. You muſt firſt tak
care that you Definition of Ava
rice may not be a Miſtake; yo
are to examine every Circum
ſtance of your Husband's Fortun
and weigh the Reaſon of ever
thin

ning you expect from him before
ou have right to pronounce that
entence: The Complaint is now
generally againſt all Husbands,
at it giveth great ſuſpicion of its
eing often ill grounded; it is im-
oſſible they ſhould all deſerve
at Cenſure, and therefore it is
ertain, that it is many times miſ-
pplyed: he that ſpareth in eve-
y thing is an inexculable Nig-
ard, he that ſpareth in nothing
as inexcuſable a Mad-man; the
ean is, to ſpare in what is leaſt
eceſſary, to lay out more libe-
lly in what is moſt required in
r ſeveral circumſtances; yet
is will not always ſatisfie, there
e Wives who are impatient of
e Rules of Oeconomy, and are
t to call their Husbands Kind-
ſs in queſtion, if any other mea-
re is put to their expence than
at of their own Fancy; be ſure
avoid this dangerous Errour,

ſuch a partiality to your Self, which is ſo offenſive to an underſtanding Man, that he will very ill bear a Wife's giving her ſelf ſuch an injurious preference to all the Family, and whatever belongeth to it: But to admit the worſt, and that your Husband is really a Cloſe handed Wretch, you muſt in this, as in other Caſes, endeavour to make it leſs afflicting to you; and firſt you muſt obſerve ſeaſonable hours of ſpeaking.

When you offer any thing in oppoſition to this reigning Humour, a third hand and a wiſe Friend, may often prevail more than you will be allowed to do for your own Cauſe: Sometimes you are dextrouſly to go along with him in things, where you ſee that the niggardly part of his Mind is moſt predominant, by which you will have the better opportunity of perſwading him of

thin

ings where he may be more in-
ifferent: Our Paſſions are very
nequal, and are apt to be raiſed
r leſſ ned, according as they
ork upon different Objects; they
re not to be ſtopp'd or reſtrained
n thoſe things where our Mind is
nore particularly engaged: In
ther matters they are more tract-
ble, and will ſometimes give
Reaſon a hearing, and admit a
air Diſpute. More than that,
here are few Men, even in this
nſtance of Avarice, ſo intirely a-
andoned to it, that at ſome
ours, and upon ſome occaſions,
will not forget their natures, and
or that time turn Prodigal; the
ame Man who will grudge him-
elf what is neceſſary, let his Pride
e raiſed and he ſhall be profuſe;
t another time his Anger ſhall
ave the ſame effect, a fit of Va-
ity, Ambition, and ſometimes
f Kindneſs, ſhall open and inlarge
his

his narrow Mind; a Doſe of Wi
will work upon this tough h
mour, and for the time diſſolv
it: Your buſineſs muſt be; if th
Caſe happeneth, to watch the
critical moments, and not let o
of them ſlip without making yo
advantage of it; and a Wife ma
be ſaid to want skill, if by the
means ſhe is not able to ſecure he
ſelf in a good meaſure againſt th
Inconveniencies this ſcurvy qu
lity in a Husband might bring u
on her, except he ſhould be ſuc
an incurable Monſter, as I hop
will never fall to your ſhare.

The laſt ſuppoſition I wi
make, is, That your Husban
ſhould be weak and incompete
to make uſe of the Privileges th
belong to him; it will be yielde
that ſuch a one leaveth room for
great many Objections; but Go
Almighty ſeldom ſendeth a Gri
vance without a Remedy, or
lea

eaſt ſuch a Mitigation as taketh
way a great part of the ſting, and
mart of it. To make ſuch a Miſ-
ortune leſs heavy, you are firſt
o bring your Obſervation, That
Wife very often maketh the bet-
r Figure, for her Husbands
aking no great one, and there
emeth to be little reaſon, why
e ſame Lady that chuſeth a
Vaiting-Woman with worſe
ooks, may not be content with
Husband with leſs Wit; the Ar-
ment being equal from the ad-
ntage of the Compariſon: If
u will be more aſhamed in
me Caſes, of ſuch a Husband,
u will be leſs afraid than you
uld perhaps be of a wiſe one; his
nſeaſonable Weakneſs may no
ubt ſometimes grieve you, but
n ſet againſt this, that it giveth
u the dominion, if you will mak
right uſe of it; it is next to his
ng dead, in which Caſe the
Wife

Wife hath right to admini
therefore be ſure, if you h
ſuch an Ideot, that none, ex
your ſelf, may have the ben
of the forfeiture: Such a Fo
a dangerous Beaſt, if others h
the keeping of him; and
muſt be very undextrous if w
your Husband ſhall reſolve to
an Aſs, you do not take care
may be your Aſs; but you m
go skillfully about it, and ab
all things; take heed of diſ
guiſhing in publick what kind
Husband he is; your inw
thoughts muſt not hinder the
ward payment of the conſider
on that is due to him, your ſlig
ing him in Company, beſ
that, it would, to a diſcerni
By ſtander, give too great enc
ragement for the making nea
application to you, which i
it ſelf ſuch an undecent way o
ſuming, that it may provoke
ta

ame Creature to break loose,
nd to shew his Dominion for his
Credit, which he was content to
orget for his Ease: In short, the
ureſt and the moſt approved me-
hod will be to do like a wiſe Mi-
iſter to an eaſie Prince; firſt give
im the Orders you afterwards
eceive from him; with all this,
hat which you are to pray for, is
Wiſe Husband, one that by
nowing how to be a Maſter, for
hat very reaſon will not let you
el the weight of it; one whoſe
uthority is ſo ſoften'd by his
indneſs, that it giveth you eaſe
ithout abridging your Liberty;
he that will return ſo much ten-
erneſs for your Juſt Eſteem of
im, that you will never want
ower, though you will ſeldom
re to uſe it; ſuch a Husband is
much above all the other Kinds
them, as a rational ſubjection
a Prince, great in himſelf, is

to be preferr'd before the disq
and uneasiness of Unlimited
berty.

Before I leave this Head, I m
add a little concerning your Be
haviour to your Husba
Friends, which requireth
most refined part of your Und
standing to acquit your self w
of it; you are to study how to l
with more care than you are
apply to any other part of ye
Life; especially at first, that y
may not stumble at the first
ting out; the Family into wh
you are grafted will generally
apt to expect, that like a Str
get in a Foreign Country, y
should conform to their Metho
and not bring in a new Model
your own Authority; the Frie
in such a Case are tempted to
up in Arms as against an unla
Invasion, so that you are with
utmost Caution to avoid the

Appearances of any thing of this kind; and that you may with leſs difficulty afterwards give your Directions, be ſure at firſt to receive them from your Husbands Friends, gain them to you by early applying to them, and they will be ſo ſatisfied, that as nothing is more thankful than Pride, when it is complyed with, they will ſtrive which of them ſhall moſt recommend you; and when they have helped you to take Root in your Husband's good Opinion, you will have leſs dependance upon theirs, though you muſt not neglect any reaſonable means of preſerving it.

You are to conſider, that a Man govern'd by his Friends, is very eaſily inflamed by them; and that one who is not ſo, will yet for his own ſake expect to have them conſider'd. It is eaſily improved to a point of honour in a

Husband, not to have his Rela
ons neglected; and nothing
more dangerous, than to raise
Objection, which is ground
upon Pride; it is the moſt ſtu
born and laſting Paſſion we a
ſubject to, and when it is the fi
cauſe of the War, it is very ha
to make a ſecure Peace: yo
Caution in this is of the laſt i
portance to you; and that y
may the better ſucceed in it, ca
a ſtrict Eye upon the Imperti
cies of your Servants; take h
that their ill humour may not
gage you to take Exceptions,
their too much aſſuming in ſm
matters, raile Conſequen
which may bring you under gr
diſadvantage.

Remember that in the caſe
Royal Bride, thoſe about her
generally ſo far ſuſpected to br
in a Foreign Intereſt, that in m
Countries, they are inſenſibly
du

dnced to a very ſmall number, and thoſe of ſo low a Figure, that it doth not admit the being Jealous of them. In little, and in the Proportion, this may be the Caſe of every New Married-Woman, and therefore it may be more adviſeable for you, to gain the Servants you find in a Family, than to tye your ſelf too faſt to thoſe you carry into it; you are not to overlook thoſe ſmall Reflections, becauſe they may appear low and inconſiderable; for it may be ſaid, that as the greateſt ſtreams are made up of the ſmall drops at the head of the Springs from whence they are derived, ſo the greateſt circumſtances of your Life, will be in ſome degree directed by theſe ſeeming trifles, which having the advantage of being the firſt acts of it, have a greater effect than ſingly in their own nature they could pretend to.

I will conlude this Article wi
my Advice, that you would
much as Nature will give yo
leave endeavonr to forget th
great Indulgence you have foun
at home; after ſuch a gentle Di
cipline as you have been under
every thing you diſlike will ſeem
the harſher to you, the tender
neſs we had for you, My Dear
is of another nature, peculiar t
kind Parents, and differing fro
that you will meet with at firſt i
any Family into which you ſha
be tranſplanted; and yet the
may be very kind too, and affor
no juſtifiable reaſon to you t
complain. You muſt not b
frighted with the firſt Appearanc
of a differing Scene; for when yo
are uſed to it, you may like th
Houſe you go to, better than th
you left; and your Husband
Kindneſs will have ſo much a
vantage of ours, that we ſh
yie

yield up all Competition, and as well as we love you, be very well contented to Surrender to ſuch a Rival.

HOUSE, FAMILY, and CHILDREN.

YOU muſt lay before you, My Dear, there are degrees of Care to recommend your ſelf to the World in the ſeveral parts of your Life, in many things, though the doing of them well, may raiſe your Credit and Eſteem, yet the omiſſion of them would draw no immediate reproach upon you; in others, where your duty is more particularly applyed, the neglect of them is amongſt thoſe Faults which are not forgiven, and will bring you under a Cenſure, which will be much a heavier thing

thing than the trouble you wou
avoid; of this kind is the Gover
ment of your Houſe, Fami
and Children, which ſince it
the Province allotted to your Se
and that the diſcharging it well
will for that reaſon be expecte
from you, if you either deſert
out of Lazineſs, or manage
with want of skill, inſtead of
help you will be an Incumbran
to the Family where you are pl
ced. I muſt tell you, that no r
ſpect is laſting, but that which
produced by our being in ſom
degree uſeful to thoſe that pay i
where that faileth, the Homa
and the Reverence go along wi
it, and fly to others where ſom
thing may be expected in e
change for them; and upon th
principle the reſpects even of t
Children and the Servants w
not ſtay with one that doth n
think them worth their Care, a

he old House keeper shall make better Figure in the Family, han the Lady with all her fine Cloths, if she wilfuly relinquish er Title to the Government; herefore take heed of carrying our good Breeding to such a eight, as to be good for nothing nd to be proud of it; some think hath a great Air to be above roubling their thoughts with such rdinary things as their House nd Family; others dare not admit Cares for fear they should asten Wrinkles; mistaken Pride aketh some think they must eep themselves up, and not dend to those Duties, which do ot seem enough refined for great adies to be imploy'd in; forgetng all this while, that it is more an the greatest Princes can do, once to preserve respect, d to neglect their busines; no ge ever erected Altars to insignificant

ficant Gods; they had all so
quality applyed to them to d
worſhip from Man kind; t
maketh it the more unreaſona
for a Lady to expect to be co
der'd, and at the ſame time
ſolve not to deſerve it; good lo
alone will not do, they are
ſuch a laſting Tenure, as to be
lyed upon; and if they ſhou
ſtay longer than they uſually d
it will by no means be ſafe to
pend upon them; for when ti
hath abated the violence of
firſt liking, and that the Map
a little worn off, though ſti
good degree of kindneſs may
main, Men recover their ſi
which before might be dazell
and allow themſelves to obje
well as admire; in ſuch a Ca
when a Husband ſeeth an em
airy thing that ſails up and do
the Houſe to no purpoſe, a
looks as if ſhe came thither o

o make a Visit, when he findeth,
hat after her Emptiness hath been
xtream busy about some very
nseless thing, that she eats her
reakfast half an hour before
inner, to be at greater liberty
o afflict the Company with her
iscourse; then calleth for her
oach, that she may trouble her
cquaintance, who are already
oy'd with her: And having
me proper Dialogues ready to
splay her Foolish Eloquence at
e top of the Stairs, she setteth
t like a Ship out of Harbour,
den with trifles, and cometh
ck with them: at her return she
peateth to her faithful Waiting-
oman, the Triumphs of that
ay's Impertinence, then wrap'd
o in Flattery and clean Linen,
eth to Bed so satisfied, that it
roweth her into pleasant Dreams
her own Felicity; such a one is
dom serious but with her Tay-
lor;

lor; her Children and Fam
may now and then have a r
dom thought, but she never t
eth aim but at something ve
Impertinent.

I say when a Husband, wh
Province is without Doors, a
to whom the Oeconomy of t
House would be in some deg
Indecent, findeth no Order
Quiet in his Family, meeteth w
Complaints of all kinds spring
from this Root, the Mistak
Lady, who thinketh to ma
amends for all this, by havi
well-chosen Petty-Coat, will
last be convinced of her Erro
and with grief be forced to und
go the Penalties that belong
those who are willfully Insign
cant; when this scurvy hour co
eth upon her, she first grow
Angry; then when the time
is past, would perhaps grow w

ot remembring that we can no
nore have Wisdom than Grace,
hen ever we think fit to call for
; there are Times and Periods
x'd for both; and when they are
oo long neglected, the punish-
ent is, that they are Irrecover-
ble, and nothing remaineth but
n useless Grief for the Folly of
aving thrown them out of our
ower; you are to think what a
ean Figure a Woman maketh,
hen she is so degraded by her own
ault; whereas there is nothing in
hose Duties which are expected
rom you, that can be a lessening
o you, except your want of Con-
uct make it so: You may love
our Children without living in
he Nursery, and you may have
competent and discreet care of
hem, without letting it break
ut upon the Company, or expo-
ing your self by turning your
Discourse that way, which is a
kind

kind of Laying Children to
Pariſh, and it can hardly be d
any where, that thoſe who he
will be ſo forgiving, as not
think they are overcharg'd w
them. A Womans tenderneſ
her Children is one of the leaſt
ceitful Evidences of her Vert
but yet the way of expreſſing
muſt be ſubject to the Rule
good Breeding: And thoug
Woman of Quality ought ne
be leſs kind to them, than
thers of the meaneſt Rank a
theirs, yet ſhe may diſtinguiſh
ſelf in the manner, and avoi
courſe Methods, which in
men of a lower ſize might be n
excuſable. You muſt begin e
to make them love you, that t
may obey you: This Mixtu
no where more neceſſary tha
Children; and I muſt tell y
that you are not to expect Re
of Kindneſs from yours, if

ou have any, without Grains of llowance; and yet it is not ſo uch a defect in their good Na- re, as a ſhortneſs of Thought in em: Their firſt Inſufficiency aketh them lean ſo entirely up- n their Parents for what is neceſ- ry, that the habit of it maketh em continue the ſame Expecta- ons for what is unreaſonable; nd as oft as they are denied, ſo ten they think they are injur'd; nd whilſt their Deſires are ſtrong, nd their Reaſons yet in the radle, their Anger looketh no rther than the thing they long r and cannot have; and to be ſpleaſed for their own good, is Maxim they are very ſlow to nderſtand; ſo that you may con- ude, the firſt Thoughts of your hildren will have no ſmall Mix- re of Mutiny; which being ſo tural, you muſt not be angry, cept you would increaſe it; you muſt

must deny them as ſeldom as
can, and when there is no avo
ing it, you muſt do it gently,
muſt flatter away their ill
mours, and take the next Opp
tunity of pleaſing them in ſom
ther things, before they ei
ask or look for it: This
ſtrengthen your Authority,
making it ſoft to them; and
firm their Obedience by mak
it their Intereſt.

You are to have as ſtri
Guard upon your ſelf amo
your Children, as if you
amongſt your Enemies; they
apt to make wrong Inferences,
take Encouragement from
Words, and miſapplying
you may ſay or do, ſo as ei
to leſſen their Duty, or to ext
their Liberty farther than is
venient: Let them be mor

awe of your Kindneſs than of your Power, and above all, take heed of ſupporting a Favourite-Child in its Impertinence, which will give right to the reſt of claiming the ſame Priviledge. If you have a divided Number, leave the Boys to the Fathers more peculiar Care, that you may with the greater Juſtice pretend to a more immediate Juriſdiction over thoſe of your own Sex: You are to live ſo with them, that they may never chuſe to avoid you, except when they have offended; and then let them tremble, that they may diſtinguiſh: But their Penance muſt not continue ſo long as to grow ſowre upon their Stomachs, that it may not harden inſtead of correcting them: The kind and ſevere Parts muſt have their ſeveral turns ſeaſonably applied; but your Indulgence muſt have the

broader mixture, that Love, r
ther than Fear; may be the Ro
of their Obedience.

Your Servants are in the ne
place to be considered; and y
must remember not to fall i
the mistake of thinking, Th
because they receive Wages, a
are so much Inferior to you, the
fore they are below your Care
know how to manage them,
would be as good Reason fo
Master-Workman to despise
Wheels of his Engine because t
are made of Wood. These
the Wheels of your Family;
let your Directions be neve
faultless, yet if these Engines
or move wrong, the whole O
of your House is either at a st
or discomposed: Besides, th
equality which is between y
must not cause you to forget,
Nature maketh no such dist

on, but that Servants may be looked upon as humble Friends, and that Returns of Kindness and good Usage are as much due to such of them as deserve it, as their Service is due to us when we require it. A foolish haughtiness in the Style of speaking, or in the manner of commanding them, is in it self very undecent, besides that it begetteth an aversion in them, of which the least ill effect to be expect is, that they will be slow and careless in all that is injoynd them, and you will find it true by your Experience, that you will be so much the more obeyed as you are less Imperious. Be not too hasty in giving your Orders, nor too angry when they are not altogether observed; much less are you to be loud, or too much disturbed; an evenness in distinguishing when they do well or ill, is that which will make your Family move by a

Rule, and without Noiſe, a
will the better ſet your Skll in co
ducting it with Eaſe and Silence
that it might be like a well diſc
plin'd Army, which knowe
how to anticipate the Orders th
are fit to be given them. You a
never to neglect the Duty of t
preſent Hour, to do anoth
thing, which though it may
better in it ſelf, is not to be unſe
ſonably preferred. Allot wel
choſen Hours for the Inſpection
your Family, which may be
diſtinguiſh'd from the reſt of yo
Time, that the neceſſary Ca
may come in their proper Place
without any Influence upon yc
good Humour, or Interruption
other things. By theſe Metho
you will put your ſelf in poſſeſſi
of being valued by your Servan
and then their Obedience will n
turally follow.

I must not forget one of the greatest Articles belonging to a Family, which is the Expence: It must not be such, as by falling either in the Time or Measure of it, may rather draw Censure than gain Applause. If it was well Examined, there is more Money given to be laughed at, than for any other thing in the World, though the Purchasers do not think so. A well stated Rule is like the Line, when that is once pass'd we are under another Pole; so the first straying from a Rule, is a step towards making that which was before a Vertue, to change its Nature, and to grow either into a Vice, or at least an Impertinence: The Art of laying out Money wisely, is not attained to without a great deal of thought; and it is yet more difficult in the Case of a Wife, who is accountable to her Husband for her mistakes in it: It is not

not only his Money, his Cre
too is at Stake, if what lieth u
der the Wife's Care is manage
either with undecent Thrift,
too looſe Profuſion; you are the
fore to keep the Mean betwe
theſe two Extreams, and it bei
hardly poſſible to hold the B
lance exactly even, let it rath
incline towards the Liberal ſid
as more ſuitable to your Qualit
and leſs ſubject to Reproach;
the two, a little Money miſpe
is ſooner recover'd, than the C
dit which is loſt by having it u
handſomely ſaved; and a W
Husband will leſs forgive a ſham
ful piece of *Parſimony*, than a lit
Extravagance, if it is not too
ten repeated; his Mind in t
muſt be your chief Direction; a
his Temper, when once know
will in a great meaſure juſti
your part in the management,
he is pleaſed with it.

In your Cloths avoid to much Gaudineſs; do not value your ſelf upon an Imbroidered Gown; and remember, that a reaſonable word, and an obliging look, will gain you more reſpect, than all your fine Trappings. This is not ſaid to reſtrain you from a decent Compliance with the World, provided you take the wiſer, and not the fooliſher part of your Sex for your Pattern: Some diſtinctions are to be allow'd, whilſt they are well ſuited to your Quality and Fortune, and in the diſtribution of the Expence, it ſeemeth to me, that a full Attendance, and well-choſen Ornaments for your Houſe, will make you a better Figure, than too much glittering in what you wear, which may with more eaſe, be imitated by thoſe which are below you; yet this muſt not tempt you to ſtarve every thing but your own Apartment;

ment; or in order to more abu
dance there, give juſt cauſe to
leaſt Servant you have, to co
plain of the want of what is nec
ſary: Above all, fix it in yo
thoughts, as an unchangeab
Maxim, That nothing is tru
fine but what is fit, and that
ſo much as is proper for your C
cumſtances of their ſeveral kind
is much finer than all you can a
to it; when you once bre
through thoſe bounds, you laun
into a wide Sea of Extravagan
every thing will become neceſ
ry, becauſe you have a mind
it; and you have a mind to it, n
becauſe it is fit for you, but b
cauſe ſome body elſe hath it: T
Lady's Logick ſetteth Reaſon t
on its Head, by carrying the Ru
from things to Perſons, and a
pealing from what is right to e
ry Fool that is in the wrong;
'd neceſſary is miſerably
ply

plyed, it disordereth Families, and overturneth *Governments* by being so abused: Remember, that Children and Fools want every thing, because they want Wit to distinguish: and therefore there is not a stronger Evidence of a Crazy Understanding, than the making too large a Catalogue of things necessary, when in truth there are so very few things that have a right to be placed in it; try every thing first in your Judgment, before you allow it a place in your Desire, else your Husband may think it is necessary for him to deny, as it is for you to have whatever is unreasonable; and if you shall too often give him that advantage, the habit of refusing may perhaps reach to things that are not unfit for you; there are unthinking Ladies, who do not enough consider, how little their

own Figure agreeth with the f
things they are ſo proud of; oth
when they have them, will har
allow them to be viſible; they c
not be ſeen without Light,
that is many times ſo ſawcy a
ſo prying, that is like a too f
ward Gallant to be forbid
Chamber. Some, when you
uſhered into their Dark Ruelle
is with ſuch ſolemnity, that a M
would ſwear there was ſometh
in it, till the Unskilful La
breaketh ſilence, and beginneth
Chat which diſcovereth it is
Puppit-Play with Magnific
Scenes; many eſteem things rat
as they are hard to be gotten, t
that they are worth getting: T
looketh as if they had an Inte
to purſue that Maxim, becau
great part of their own value
pendeth upon it. Truth in th
Caſes would be very often unm
nerly, and might derogate fr

the Prerogative, great Ladies would assume to themselves, of being distinct Creatures from those of their Sex, who are inferiour, and of less difficult access in other things to. Your Condition must give the rule to you, and therefore it is not a Wifes part to aim at more than a bounded Liberality; the farther extent of that Quality (otherwise to be commended) belongeth to the Husband, who hath better means for it.

Generosity wrong placed becometh a Vice, and it is no more a Vertue when it groweth into an Inconvenience. Vertues must be inlarged or restrained according to the differing Circumstances: A Princely Mind will undo a private Family, therefore things must be suited, or else they will not deserve to be Commended, let them in themselves be never so

valuable; and the Expectations o
the World are beſt anſwered whe
we acquite our ſelves in that man
ner which ſeemeth to be preſcrib
to our ſeveral Conditions, with
out uſurping upon thoſe Duties
which do not ſo particularly be
long to us.

I will cloſe the conſideration o
this Article of Expence, with th
ſhort word, Do not fetter you
ſelf with ſuch a Reſtraint in it
may make you Remarkable; bu
remember that Vertue is the grea
eſt Ornament, and good Sence th
beſt Equipage.

BEHAVIOUR and CON

VERSATION.

IT is time now to lead y
out of your Houſe into
Wo

World. A Dangerous ſtep; where your Vertue alone will not ſerve you, except it is attended with a great deal of Prudence: You muſt have both for your Guard, and not ſtir without them; the Enemy is abroad, and you are ſure to be taken, if you are found ſtraggling: Your Behaviour is therefore to incline ſtrongly towards the Reſerved part; your Character is immovably to be fixed upon that Bottom, not excluding a mixture of greater Freedom, as far as it may be innocent and well-timed. The Extravagancies of the Age have made Caution more neceſſary; and by the ſame reaſon that the too great Licence of Ill Men hath by conſequence in many things reſtrain'd the Lawful Liberty of thoſe who did not abuſe it, the unjuſtifiable Freedom of ſome of your Sex have involved the reſt in the Penalty of being re-

duced. And though this cannot ſo alter the Nature of things, as to make that Criminal, which in it ſelf is Indifferent; yet if it makes it dangerous, that alone is inſufficient to juſtifie the Reſtraint. A cloſe behaviour is the fitteſt to receive Vertue for its conſtant Gueſt, becauſe, there, and there only it can be ſecure. Proper Reſerves are the Out works, and muſt never be deſerted by thoſe who intend to keep the Place; they keep off the poſſibility not only of being taken, but of being attempted: and if a Woman ſeeth Danger at never ſo remote a diſtance, ſhe is for that time to ſhorten her Line of Liberty: She who will allow her ſelf to go to the utmoſt Extent of every thing that is Lawful, is very near going further, that thoſe who lie at watch, will begin to count upon her.

Mankind, from the double tem-

temptation of Vanity and Desire, is apt to turn every thing a Woman doth to the hopeful side; and there are few who dare make an Impudent Application, till they discern something which they are willing to take for an Encouragement: It is safer therefore to prevent such Forwardness, than to go about to cure it: It gathereth Strength by the first allowances and claimeth a Right from having been at any time suffered with Impunity: Therefore nothing is with more care to be avoided, than such a kind of Civility as may be mistaken for Invitation. It will not be enough for you to keep your self free from any criminal Engagements; for if you do that which either raiseth Hopes, or createth Discourse, there is a Spot thrown upon your Good Name; and those kind of Stains are the harder to be taken out, being dropped

ped upon you by the Man's Va-
nity, as well as by the Woman's
Malice. Moſt Men are in or
ſence Platonick Lovers, thoug
they are not willing to own tha
Character; they are ſo far Philo
ſophers, as to allow, that th
greateſt part of Pleaſure lieth i
the Mind; and in purſuance o
that Maxim, there are few wh
do not place the Felicity more i
the Opinion of the World, of thei
being proſperous Lovers, than i
the Bleſſing it ſelf, how much
ſoever they appear to value it.
This being ſo, you muſt be very
cautious not to gratifie thoſe *Ca-*
melions at the price of bringing a
Cloud upon your Reputation,
which may be deeply wounded,
though your Conſcience is uncon-
cerned. Your own Sex too will
not fail to help the leaſt Appear-
ance that giveth a Handle to be ill
turned; the beſt of them will no
be

be diſpleaſed to improve their own Value, by laying others under a Diſadvantage, when there is a fair occaſion given for it; It diſtinguiſheth them ſtill the more, their own Credit is ſtill the more exalted, and, like a Picture ſet off with Shades, ſhineth more when a Lady, leſs Innocent, or leſs Diſcreet, is ſet near, to make them appear ſo much the brighter. If theſe lend their Breath to blaſt ſuch as are ſo unwary as to give them this Advantage, you may be ſure there will be a ſtronger Gale from thoſe, who, beſides Malice or Emulation, have an Intereſt too, to ſtrike hard upon a Vertuous Woman: It ſeemeth to them, that their Load of Infamy is leſſened, by throwing part of it upon others; ſo that they will not only improve when it lieth in their way, but take pains to find out the leaſt miſtake an Innocent Woman committeth,

mitteth, in Revenge of the Injury
ſhe doth in leading a Life which
a Reproach to them. With thes
you muſt be extream wary, an
neither provoke them to be angry
nor invite them to be intimate.

To the Men you are to have
Behaviour which may ſecure you
without offending them: No i
bred affected Shyneſs nor Rough
neſs, unſuitable to your Sex, an
unneceſſary to your Vertue; bu
a way of Living that may preven
all courſe Railleries or unmanner
ly Freedoms; Looks that forbi
without Rudeneſs, and oblidg
without Invitation, or leavin
room for the ſawcy Inference
Mens Vanity ſuggeſteth to them
upon the leaſt Encouragement
This is ſo very nice, that it mu
engage you to have a perpetua
Watch upon your Eyes, and
remember, that one carele
Glaunce giveth more advanta
tha

than a hundred Words not enough conſidered; the Language of the Eyes being very much the moſt ſignificant, and the moſt obſerved. Your Civility, which is alwayes to be preſerved, muſt not be carried to a Compliance, which may betray you into conſiderable Miſtakes. This *French* ambitious word *Complaiſance*, hath led your Sex into more blame, than all other things put together; It carrieth them by Degrees into a certain thing called a *good kind of Women*, an eaſie Idle Creature, that doth neither Good nor Ill but by Chance; Hath no choice, but leaveth that to the Company ſhe keepeth. Time, which by degrees addeth to the ſignification of words, hath made her, according to the Modern Stile, little better than one who thinketh it a Rudeneſs to deny, when civilly required; either her Service in Perſon, or her

Friendly

Friendly assistance, to those who would have a Meeting, or want a Confident. She is a certain thing alwayes at hand, an easie Companion, who hath ever great Compassion for distressed Lovers: She censureth nothing but Rigour, and is never without a Plaister for a wounded Reputation, in which chiefly lieth her Skill in Chirurgery: She seldom hath the Propriety of any particular Gallant, but liveth upon Brokage, and waiteth for the Scraps her Friends are content to leave her.

There is another Character not quite so Criminal, yet not less Ridiculous; which is that of a good *humour'd Woman*, one who thinketh she must always be in a Laugh or a broad Smile; and because Good Humour is an obliging Quality, thinketh it less ill manners to talk impertinently than to be silent in Company. Whe-

such

ſuch a prating Engine rideth Admiral, and carrieth the Lanthorn in a Circle of Fools, a cheerful Coxcomb coming in for a Recruit, the Chattering of Monkeys is a better noiſe than ſuch a Concert of ſenceleſs Merriment: If ſhe is applauded in it, ſhe is ſo encouraged, that, like a Ballad ſinger, who, if commended, breaketh his Lungs, ſhe letteth her ſelf looſe, and overfloweth upon the Company. She conceiveth that Mirth is to have no Intermiſſion, and therefore ſhe will carry it about with her, though it be to a Funeral; and if a Man ſhould put a familiar Queſtion, ſhe doth not know very well how to be angry, for then ſhe would be no more that pretty thing calld a Good humour'd Woman. This neceſſity of appearing at all times to be infinitely pleaſed, is a grievous miſtake; ſince in a handſom Woman that

Invitation

Invitation is unneceſſary; and
one who is not ſo, ridiculous.

It is not intended by this, th
you ſhould foreſwear Laughin
but remember, that Fools bei
always painted in that poſture,
may fright thoſe who are w
from doing it too frequently, a
going too near a Copy which is
little inviting, and much mo
from doing it loud, which is
unnatural Sound, and looketh
much like another Sex, that ſ
things are more offenſive. Th
boiſtrous kind of Jollity is as co
trary to Wit and Good manne
as it is to Modeſty and Vertue; b
ſides, it is a courſe kind of quali
that throweth a Woman into
lower Form, and degradeth h
from the Rank of thoſe who a
more refined. Some Ladies ſpe
aloud and make a noiſe to be t
more minded, which looketh
if they beat their Drums for V
luntier

luntiers, and if by misfortune none come in to them, they may not without reason, be a good deal out of Countenance.

There is yet one thing more to be avoided, which is the Example of those who intend nothing farther than the Vanity of Conquest, and think themselves secure of not having their Honour tainted by it. Some are apt to believe their Vertue is too Obscure, and not enough known, except it is exposed to a broader Light, and set out to its best advantage, by some publick Trials; these are dangerous Experiments, and generally fail, being built upon so weak a foundation, as that of too great Confidence in our selves; it is as safe to play with Fire, as to dally with Gallantry.

Love is a Passion that hath Friends in the Garrison, and for that reason must by a Woman be kept

at

at ſuch a diſtance, that ſhe may n
be within the danger of doing t
moſt uſeful thing in the Worl
which is conſpiring againſt h
Self, elſe the humble Gallant, w
is only admitted as a Trophy, v
ry often becometh the Conq
rour; he putteth on the ſtyle
Victory, and from an Admi
groweth into a Maſter, for ſo
may be called from the mome
he is in poſſeſſion. The firſt R
ſolutions of ſtopping at good O
nion and Eſteem, grow weak
by degrees againſt the Charms
Courtſhip skilfully applyed.
Lady is apt to think a Man ſpea
eth ſo much Reaſon whilſt he
Commending her, that ſhe ha
much ado to believe him in t
wrong when he is making Love
her, and when beſides the natu
Inducements your Sex hath to
merciful, ſhe is bribed by w
choſen Flattery, the poor Creat

is in danger of being caught like a Bird listening to the whistle of one that hath a snare for it. Conquest is so tempting a thing, that it often maketh Women mistake Mens Submissions; which with all their fair Appearances, have generally less Respect than Art in them. You are to remember, that Men who say extream fine things, many times say them most for their own sakes, and that the vain Gallant is often as well pleased with his own Complements, as he could be with the kindest answer; where there is not that Ostentation you are to suspect there is a Design; And as strong Perfumes are seldom used but when they are necessary to smother an unwelcome Scent; so Excess of good Words leave room to believe they are strewed to cover something which is to gain admittance under a Disguise: You must be therefore

upon your Guard, and consider that of the two, Respect is more dangerous than Anger, it puts even the best Understandings out of their place, till the time of the second thoughts restore them; it stealeth upon us insensibly, throweth down our Defences, and maketh it too late to resist, after we have given it that advantage; whereas railing goeth away with sound, it hath so much noise in it, that by giving warning it betokeneth Caution. Respect is a slow and sure Poison, and like Poison swelleth us within ourselves, where it prevaileth too much it groweth to be a kind of Apoplexia in the Mind, turneth it quite round, and after it hath once seized the understanding, becometh mortal to it: For these reasons the safest way, is to treat it like a sly Enemy, and be perpetually upon the watch against it.

I will add one Advice to conclude this head, which is, that you will let every ſeven years make ſome alteration in you towards the Graves ſide, and not be like the Girls of Fifty, who reſolve to be always Young, what ever *Time* with his Iron Teeth hath determined to the contrary; unnatural things carry a Deformity in them never to the Diſguiſed; the Livelineſs of Youth in a riper Age, looketh like an old patch upon a new Gown; ſo that a Gay Matron, a chearful old Fool may be reaſonably put into the liſt of the Tamer kind of Monſters: There is a certain creature called a *Grave Hobby-Horſe*, a kind of *She-Numps*, that pretendeth to be pulled to a Play, and muſt needs go to *Bartholomew-Fair*, to look after the Young Folks, of whom ſhe onely ſeemeth to take care, when in reality ſhe onely taketh them for her

excuſe ; ſuch an old Butterfly is of all creatures the moſt ridiculous, and the ſooneſt found out. It is good to be early in your Caution, to avoid any thing that cometh within diſtance of ſuch deſpicable Patterns , and not like ſome Ladies who defer their Converſion , till they have been ſo long in poſſeſſion of being laughed at, that the World doth not know how to change their ſtyle, even when they are reclaimed from that which gave the firſt occaſion for it ; the advantages of being reſerved are too many to be ſet down, I will only ſay, that it is a Guard to a good Woman, and a Diſguiſe to an ill One. It is of ſo much uſe to both that thoſe ought to uſe it as an Artifice, who refuſe to practiſe it as a Vertue.

FRIEND-

FRIENDSHIPS.

I Muſt in a particular manner recommend to you a ſtrict care in the choice of your Friends; perhaps the beſt are not without their Objections, but however, be ſure that yours may not ſtray from the Rules which the Wiſer part of the World hath ſet to them; the Leagues Offenſive and Defenſive, ſeldom hold in Politicks, and much leſs in Friendſhips; the violent Intimacies, when once broken, of which they ſcarce ever fail, make ſuch a Noiſe, the Bag of Secrets untied, they fly about like Birds let looſe from a Cage, and become the entertainment of the Town. Beſides, theſe great Dearneſſes by degrees grow injurious to the reſt of your Acquaintance, and throw them off from you: There is ſuch an Offenſive Diſtinction when the

dear

dear friend cometh into the roo
that it is flinging ſtones at the co
pany, who are not apt to forgive
Do not lay out your Friendſh
too laviſhly at firſt, ſince it will li
other things, be ſo much the ſoo
er ſpent; neither let it be of t
quick a Growth; for as the Pla
which ſhoot up too faſt are not
that continuance, as thoſe whi
take more time for it; ſo too ſw
a Progreſs in pouring out you
Kindneſs, is a certain ſign that b
the courſe of Nature it will not b
long-lived. You will be reſponſibl
to the World, if you pitch upo
ſuch Friends as at the ſame tim
are under the weight of any Cr
minal Objection; in that caſe yo
will bring your ſelf under the di
advantages of their Character, an
muſt bear your part of it. Chuſin
implieth Approving; and if yo
fix upon a Lady for your Frien
againſt whom the World ſha
have

ave given Judgement, 'tis not so
vell natur'd as to believe you are
ltogether averſe to her way of liv-
ng, ſince it doth not diſcourage
ou from admitting her into your
Kindneſs ; and Reſemblance of
nclinations being thought none of
he leaſt Inducements to Friend-
hip, you will be looked upon at
eaſt as a well wiſher if not a Part-
ner with her in her Faults : If you
an forgive them in another , it
may be preſumed you will not
e leſs gentle to your ſelf; & there-
ore you muſt not take it ill, if
ou are reckoned a *Croupiere*, and
ondemned to pay an equal ſhare
with ſuch a Friend of the Reputa-
ion ſhe hath loſt.

If it hapneth that your Friend
hould fall from the State of Inno-
ence after your Kindneſs was en-
aged to her , you may be ſlow in
our belief in the beginning of the
Diſcovery , but as ſoon as you are

con-

convinced by a Rational Evidenc
you muſt, without breaking to
roughly, make a fair and qui
Retreat from ſuch a Miſtaken A
quaintance; elſe by moving t
ſlowly from one that is ſo tainte
the Contagion may reach you
far as to give you part of the Sca
dal, though not of the Guilt. Th
Matter is ſo nice, that as you m
not be too haſty to joyn in t
Cenſure upon your Friend wh
ſhe is accuſed, ſo you are not
the other ſide to defend her wi
too much warmth; for if ſhe ſhou
happen to deſerve the Report
Common Fame, beſides the Ve
ation that belongeth to ſuch a M
take, you will draw an ill appea
ance upon your ſelf, and it will
thought you pleaded for her n
without ſome conſideration
your ſelf. The Anger which mu
be put on to vindicate the Rep
tation of an injured Friend, ma
incli

incline the Company to ſuſpect you would not be ſo zealous, if there was not a poſſibility that the Caſe might be your own: For this reaſon you are not to carry your dearneſs ſo far, as abſolutely to loſe your Sight where your Friend is concerned: Becauſe Malice is too quick-ſighted, it doth not follow, that Friendſhip muſt be blind: There is to be a Mean between thoſe Extreams, elſe your Excuſe of Good Nature may betray you into a very ridiculous Figure, and by degrees may be preferr'd to ſuch Offices as you will not be proud of. Your Ignorance may leſſen the Guilt, but will improve the Jeſt upon you, who ſhall be kindly ſollicitous to procure a Meeting, and innocently contribute to the Ills you would avoid; whilſt the Contriving Lovers, when they are alone, ſhall make you the Subject of their Mirth,

and perhaps (with reſpect to t
Goddeſs of Love be it ſpoken)
is not the worſt part of their E
tertainment, at leaſt it is the mo
laſting, to laugh at the believi
Friend, who was ſo eaſily delud
ed.

Let the good Senſe of yo
Friends be a chief Ingredient
your Choice of them; elſe
your Reputation be never ſo cle
it may be clouded by their Imp
tinence. It is like our Houſes
ing in the Power of a Drun
and Careleſs Neighbour; only
much worſe, as that there will
no Inſurance here to make you
mends, as there is in the Caſe
Fire.

To conclude this Paragra
If Formality is to be allowed
any Inſtance, it is to be put ou
reſiſt the Intruſion of ſuch forw
Women as ſhall preſs themſel
into your Friendſhip, where
admit

admitted, they will be either a Snare or an Incumbrance.

CENSURE.

IT will come next to your Consideration, how you are to manage your Censure; in which both Care and Skill will be a good deal required, to distinguish is not only natural but necessary; and the Effect of it is, That we cannot avoid giving Judgment in our Minds, either to absolve or to condemn, as the Case requireth. The Difficulty is, to know where and when it is proper to proclaim the Sentence. An Aversion to what is Criminal, and a Contempt of what is ridiculous, are the inseparable Companions of Understanding and Vertue; but the letting them go farther than our

own Thoughts, hath ſo much danger in it, that though it is neither poſſible nor fit to ſuppreſs them intirely, yet it is neceſſary they ſhould be kept under great Reſtraints. An unlimited Liberty of this kind is little leſs than ſending a Herald to proclaim War to the World, which is an angry *Beaſt* when ſo provoked: The Conteſt will be unequal, though you are never ſo much in the right, and if you begin againſt ſuch an Adverſary, it will tear you in pieces, and with this Juſtification, That it is done in its own defence. You muſt therefore take heed of Laughing, except in Company that is very ſure; it is throwing Snowballs againſt Bullets; and ſuch is the diſadvantage of a Woman, that the Malice of the World will help the Brutality of thoſe who will throw a ſlovenly Untruth upon her. You are for this Rea-

to ſuppreſs your Impatience; for Fools (which beſides that they are too ſtrong a Party to be unneceſſarily provoked) and of all other the moſt dangerous. In this Caſe, a Block-head in his Rage will return a dull Jeſt, which will lie heavy, though there is not a Grain of Wit in it. Others will do it with more Art, and you muſt not think your ſelf ſecure becauſe your Reputation may perhaps be out of reach of Ill-will; for if it findeth that part guarded, it will ſeek one which is more expoſed; it flieth, like a corrupt Humour in the Body; to the weakeſt Part: If you have a tender Side, the World will be ſure to find it, and to put the worſt Colour on all you ſay or do, give an Aggravation to every thing that may leſſen you, and a ſpiteful turn to every thing that might recommend you. Anger laieth open thoſe De-

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fects which *Friendſhip* would not
ſee, and *Civility* would be willing
to forget. *Malice* needeth no ſuch
invitation to encourage it, neither
are any pains more ſuperfluous
than thoſe we take to be ill ſpoken
of. If *Envy*, which never dieth
and ſeldom ſleepeth, is content
ſometimes to be in a Slumber, it
is very unskilful to make a noiſe
to awaken it: Beſides, your Wit
will be miſapplied in it, if it be
wholly directed to diſcern the
Faults of others, when it is ſo ne-
ceſſary to be ſo often uled to mend
and prevent your own. The ſend-
ing our Thoughts too much
broad, hath the ſame Effect, as
when a Family never ſtayeth at
home; Neglect and Diſorder na-
turally followeth as it muſt
within our ſelves, if we do not fre-
quently turn our Eyes inwards, to
ſee what is amiſs with us, which
it is a ſign we have an unwelcome

Proſpe-

Proſpect, when we do not care to look upon it, but rather ſeek our Conſolations in the Faults of thoſe we converſe with. Avoid being the firſt in fixing a hard Cenſure, but let it be confirmed by the general Voice, before you give credit to it: Neither are you then to give Sentence like a Magiſtrate, or as if you had a ſpecial Authority to beſtow a good or ill Name at your diſcretion. Do not dwell too long upon a weak Side, touch and go away; take pleaſure to ſtay longer where you can commend, like Bees that fix only upon thoſe Herbs out of which they may extract the Juice of which their Honey is compoſed. A Vertue ſtuck with Briſtles is too rough for this Age; it muſt be adorned with ſome Flowers, or elſe it will be unwillingly entertained; ſo that even where it may be fit to ſtrike, do it like a Lady, gently; and aſ-

ſure your ſelf, that where you take care to do it, you will wound others more, and hurt your ſelf leſs, by ſoft Strokes, than by being harſh or violent. The Triumph of *Wit* is to make your *good Nature* ſubdue your *Cenſure*; to be quick in ſeeing Faults, and ſlow in expoſing them. You are to conſider that the inviſible thing called a *good Name*, is made up of the Breath of Numbers that ſpeak well of you; ſo that if by a diſobligding Word, you ſilence the Meaneſt, the Gale will be leſs ſtrong which is to bear up your Eſteem. And though nothing is more vain as the eager purſuit of empty Applauſe, yet to be well thought of, and to be kindly uſed by the World, is like a Glory about a Womans Head; 'tis a Perfume ſhe carrieth about with her, and leaveth where-ever ſhe goeth; 'tis a charm againſt *Ill-will*; *Malice* may

empty

empty her Quiver, but cannot wound; the dirt will not ſtick, the Jeſts will not take: Without the conſent of the World, a *Scandal* doth not go deep; it is only a ſlight ſtroke upon the Party injured, and returneth with the greater force upon thoſe that gave it.

VANITY and AFFECTATION.

I Muſt with more than ordinary Earneſtneſs give you Caution againſt *Vanity*, it being the Fault to which your Sex ſeemeth to be the moſt inclined, and ſince *Affectation* for the moſt part attendeth it, I do not know how to divide them: I will not call them *Twins*, becauſe more properly *Vanity* is the Mother, and *Affectation* the Darling Daughter: *Vanity* is the Sin, and *Affectation* the Puniſhment; the firſt may be called the

Root

Root of *Self-Love*, the other the *Fruit*; *Vanity* is never at its full growth till it ſpreadeth into *Affectation*, and then it is compleat. Not to dwell any longer upon the definition of them, I will paſs to the Means and Motives to avoid them: In order to it, you are to conſider, that the World challengeth the right of diſtributing Eſteem and Applauſe; ſo that where any aſſume by their ſingle *Authority*, to be their own *Carvers* it groweth angry, and never faileth to ſeek *Revenge*; and if we may meaſure a Fault by the greatneſs of the Penalty, there are few of higher ſize than *Vanity*, as there is ſcarce a puniſhment which can be heavier than that of being laughed at. *Vanity* maketh a Woman tainted with it, ſo top full of her ſelf that ſhe ſpilleth it upon the Company; and becauſe her own thoughts are intirely imployed

Se

Self-Contemplation; she endeavoureth, by a cruel Mistake, to confine her Acquaintance to the same narrow Circle of that which only concerneth her Ladiship, forgetting that she is not of half that Importance to the World, that she is to her self, so mistaken she is in her Value, by being her own Appraiser; she will fetch such a Compass in Discourse to bring in her beloved Self, and rather than fail, her fine Petty-Coat, that there can hardly be a better Scene than such a Tryal of ridiculous Ingenuity: It is a Pleasure to see her Angle for Commendation, and rise so dissatisfied with the Ill-bred Company, if they will not bite to observe her throwing her Eyes about to fetch in Prisoners, and go about Cruizing like a Privateer, and so out of Countenance, if she return without Booty, is no ill piece of Comedy: She is so eager

to

to draw respect, that she always missеth it, yet thinketh it so much her due, that when she failleth she groweth waspish, not considering, that it is impossible to commit a Rape upon the will. That it must be fairly gained, and will not be taken by Storm; and that in this Case, the Tax ever riseth highest by a *Benevolence.* If the World instead of admiring her Imaginary Excellencies, taketh the Liberty to laugh at them, she appealeth from it to her self, for whom she giveth Sentence, and proclaimeth it in all Companies: On the other side, if incouraged by a Civil Word, she is so obliging, that she will give thanks for being laughed at in good Language: She taketh a Complement for a Demonstration, and setteth it up as an Evidence; even against her Looking-Glass; but the good Lady being all this while in a most profound

Ignorance,

Ignorance of her ſelf, forgetteth that Men would not let her talk upon them, and throw ſo many ſenceleſs words at their heads, if they did not intend to put her Perſon to Fine and Ranſome for her *Impertinence*. Good words of any other Lady, are ſo many ſtones thrown at her, ſhe can by no means bear them, they make her ſo uneaſie, that ſhe cannot keep her Seat; but up ſhe riſeth, and goeth home half burſt with Anger and Strait-Lacing; if by great chance ſhe ſaith any thing that hath ſence in it, ſhe expecteth ſuch an Exceſſive rate of Commendations, that to her thinking the Company ever riſeth in her Debt; ſhe looketh upon Rules as things made for the common People, and not for Perſons of her Rank; and this Opinion ſometimes provokes her to Extend her Prerogative

tive to the diſpencing with th
Commandments: If by great *Fo*
tune ſhe hapneth in ſpite of her *Vi*
nity to be Honeſt, ſhe is ſo troubl
ſome with it, that as far as in he
lieth, ſhe maketh a *Scurvy* thing
it; Her bragging of her *Vertue*
looketh as if it coſt her ſo muc
pains to get the better of her ſel
that the Inferences are very rid
culous. Her *good humour* is ge
nerally applyed to the laughing
good Sence. It would do one goo
to ſee how heartily ſhe deſpiſet
any thing that is fit for her to do
The greateſt part of her *Fancy*
laid out in chuſing her Gown, a
her Diſcretion is chiefly emplo
ed in not paying for it. She is faith
ful to the Faſhion, to which no
only her *Opinion*, but her *Senſes* a
wholly reſigned; ſo obſequio
ſhe is to it, that ſhe would be read
to be reconciled even to *Vert*
with all its *Faults*, if ſhe had he

Dau

Dancing-Masters word that it was practised at Court.

To a Woman so composed, when *Affectation* commeth in to improve her Character, it is then raised to the highest *Perfection*. She first letteth up for a *fine Thing*, and for that Reason will distinguish herself right or wrong, in every thing she doth. She would have it thought that she is made of so much the *finer Clay*, and so much more sifted than ordinary, that she hath no *common Earth* about her: To this end she must neither move nor speak like other Women, because it would be *Vulgar*; and therefore must have a Language of her own, since ordinary *English* is too course for her. The Looking-glass in the Morning dictateth to her all the Motions of the Day, which by how much the more studied, are so much the more mistaken. She cometh into a Room

as

as if her Limbs were ſet on wi
ill-made Screws, which mak
the Company fear the pretty thi
ſhould leave ſome of its *artifi*
Perſon upon the floor. She doth n
like her ſelf as *GOD Almighty* ma
her, but will have ſome of h
own Workmanſhip; which is ſo
from making her a better th
than a Woman, that it turn
her into a worſe creature than
Monkey. She falleth out with N
ture, againſt which ſhe mak
war without admitting of a Tru
thoſe Moments excepted in wh
her *Gallant* may reconcile her
it, when ſhe hath a mind to be
and *languiſhing*: There is ſom
thing ſo unnatural in that *affe*
Eaſineſs, that her Frowns could n
be by many degrees ſo forbiddi
When ſhe would appear unreaſo
ably *humble*, one may ſee ſhe is
exceſſively proud, that there is
enduring it. There ſuch an
pertin

pertinent *ſmile*, ſuch a *ſatisfied Simper*, when ſhe faintly diſowneth ſome fulſom Commendation a Man hapneth to beſtow upon her againſt his Conſcience, that her Thanks for it are more viſible under ſuch a thin *Diſguiſe*, than they could be if ſhe ſhould *Print* them. If a handſomer *Woman* taketh any liberty of *dreſſing* out of the ordinary Rules, the miſtaken Lady followeth, without diſtinguiſhing the unequal Pattern, and maketh her ſelf *uglier*, by an Example miſplaced; either forgetting the Priviledge of good Looks in another, or preſuming, without ſufficient reaſon her own. Her *Diſcourſe* is a *ſenſeleſs Chime* of *empty Words*, a heap of *complements* ſo equally applyed to differing Perſons, that they are neither valued nor believed. Her *Eyes* keep pace with her *Tongue*, and are therefore always in *motion*; one may diſcern that they generaly in-

cline to the *compaſſionate* ſide, a
that, notwithſtanding her preten
to *Vertue*, ſhe is gentle to *diſtreſ*
Lovers, and *Ladies* that are *me*
ful. She will repeat the ten
part of a *Play* ſo feelingly, that
Company may gueſs, without
juſtice, ſhe was not altogethe
diſintereſſed Spectator. She think
that *Paint* and *Sin* are concealed
railing at them; upon the latter
is leſs hard, and being divided
tween the two oppoſite Prides
her *Beauty* and her *Vertue*, ſhe is
ten tempted to give broad Hi
that ſome body is dying for h
and of the two ſhe is leſs unwill
to let the World think ſhe may
ſometimes profaned, than that
is never worſhipped. Very gr
Beauty may perhaps ſo dazle fo
time, that Men may not ſo cl
ly ſee the *Deformity* of thoſe *Af*
ons: But when the Brightneſs
eth off, and that the *Lovers* E
2

are by that means ſet at Liberty to ſee things as they are, he will naturally return to his loſt Senſes, and recover the miſtake into which the Lady's *good Looks* had at firſt engaged him; and being once undeceived, ceaſeth to worſhip that as a *Goddeſs*, which he ſeeth is only an *artificial Shrine*, moved by *Wheels* and *Springs* to delude him. Such Women pleaſe only like the *firſt Opening of a Scene*, that hath nothing to recommend it but the being *New*: They may be compared to Flies, that have pretty ſhining wings for two or three hot Moneths, but the firſt cold Weather maketh an end of them; ſo the latter Seaſon of theſe fluttering Creatures is diſmal: From their neareſt Friends they receive a very faint Reſpect; from the reſt of the World, the utmoſt degree of contempt.

Let this *Picture* ſupply the place

of any other Rules which might be given to prevent your resemblance to it. The Deformity of it is instruction enough, from the very same reason, that the sight of a Drunkard is a better Sermon against that Vice, than the best that was ever preached upon that Subject.

PRIDE.

AFter having said this against *Vanity*, I do not intend to apply the same Censure to *Pride* well placed, and rightly defined. It is an ambiguous Word; one kind of it is as much a Vertue, as the other is a Vice: But we are naturally so apt to chuse the worst that it is become dangerous to commend the best side of it. A Woman is not to be proud of her fine Gown; nor when she hath let

Wit than her Neighbours, to comfort her ſelf that ſhe hath more Lace. Some Ladies put ſo much weight upon Ornaments, that if one could ſee into their Hearts, it would be found, that even the Thoughts of Death are made leſs heavy to them by the Contemplation of their being laid out in State, and honourably attended to the Grave. One may come a good deal ſhort of ſuch an Extream, and yet ſtill be ſufficiently Impertinent, by ſetting a wrong Value upon things which ought to be uſed with more indifference. A Lady muſt not appear ſolicitous to ingroſs Reſpect to her ſelf, but be content with a reaſonable Diſtribution, and allow it to others, that ſhe may have it returned to her. She is not to be troubleſomly nice, nor diſtinguiſh her ſelf by being too delicate, as if ordinary things were too courſe for her;

her; this is an unmannerly a
offenſive Pride, and where i
practiſed, deſerveth to be mo
fied, of which it ſeldom faile
She is not to lean too much up
her Quality, much leſs to deſp
thoſe who are below it. So
make Quality an Idol, and th
their Reaſon muſt fall down a
worſhip it; they would have
World think, that no amends c
ever be made for the want o
great Title, or ancient Coat
Arms: They imagine, that wi
theſe Advantages they ſtand up
the higher Ground, which ma
eth them look down upon Me
and Vertue, as things inferiour
them. This Miſtake is not on
ſenceleſs, but criminal too,
putting a greater Price up
that which is a piece of go
Luck, than upon things whi
are valuable in themſelv
Laughing is not enough for ſuch

Folly

Folly; it must be severely whipped, as it justly deserves. It will be confessed, there are frequent *Temptations* given by *pert Upstarts* to be angry, and by that to have our Judgment corrupted in these cases; but they are to be resisted, and the utmost that is to be allowed, is, when those of a *new Edition* will forget themselves, so as either to brag of their weak side, or to endeavour to hide their Meanness by their Insolence; to cure them by a little seasonable *Raillery*, a little Sharpness well placed, without dwelling too long upon it. These and many other kinds of *Pride* are to be avoided. That which is to be recommended to you, is, an *Emulation* to raise your self to a *Character*, by which you may be distinguished, an eagerness for precedence in *Vertue*, and all such other things as may gain you a greater share in the good Opinion of

the

the World. *Esteem* to *Vertue* is like a cherishing Air to Plants and Flowers, which maketh them blow and prosper; and for that reason it may be allowed to be in some degree the Cause as well as the Reward of it. That Pride which leadeth to a good End, cannot be a Vice, since it is the beginning of a Vertue; and to be pleased with just Applause, is so far from being a Fault, that it would be an ill Symptom in a Woman, who should not place the greatest part of her Satisfaction in it. Humility is no doubt a great Vertue, but it ceaseth to be so, when it is afraid to scorn an ill thing. Against Vice and Folly it is becoming your Sex to be haughty; but you must not carry the Contempt of things to Arrogance towards Persons, and it must be done with fitting Distinctions, else it may be less convenient by being unseasonable

A Pride that raiſeth a little Anger to be out-done in any thing that is good, will have ſo good an Effect, that it is very hard to allow it to be a Fault. It is no eaſie matter to carry even between theſe differing kinds ſo deſcribed; but remember, that it is ſafer for a Woman to be thought too proud, than too familiar.

DIVERSIONS.

THe laſt thing I ſhall recommend to you, is a wiſe and ſafe method of uſing *Diverſions*; to be too eager in the purſuit of pleaſure whilſt you are Young, is dangerous; to catch at it in riper Years, is graſping a ſhadow that will not be held; beſides, that by being leſs natural it groweth to be indecent; Diverſions are the moſt properly to be appli-

ed, to eaſe and relieve thoſe who are Oppreſſed, by being too much Imployed, thoſe that are Idle have no need of them, and yet they above all others give themſelves up to them. To unbend our Thoughts, when they are too much ſtretched by our Cares, is not more natural than it is neceſſary, but to turn our whole Life into a *Holy-day*, is not only ridiculous, but deſtroyeth pleaſure inſtead of promoting it; the Mind like the Body is tired by being always in one Poſture, too ſerious breaketh it, and too diverting looſeneth it: It is Variety that giveth the Reliſh, ſo that Diverſions too frequently reaped, grow firſt to be indifferent, and at laſt tedious, whilſt they are well choſen and well timed, they are never to be blamed; but when they are uſed to an Exceſs,

though

though very Innocent at first, they often grow to be Criminal, and never fail to be Impertinent: Some Ladies are bespoken for Merry Meetings, as *Bessus* was for Duels; they are ingaged in a Circle of Idleness, where they turn round for the whole Year, without the Interruption of a serious hour; they know all the Players Names, and are Intimately acquainted with all the Booths in *Bartholomew Fair*; no Souldier is more Obedient to the sound of his Captain's Trumpet, than they are to that which summoneth them either to a Puppit-Play or a Monster; the Spring that bringeth out Flies, and Fools maketh them Inhabitants in Hide-Park; in the Winter they are an Incumbrance to the Play-House, and the Ballast of the Drawing-Room; the Streets all this while are so weary of these

daily Faces, that Mens Eyes are over-laid with them; the ſight is glutted with fine things as the Stomach with ſweet ones; and when a fair *Lady* will give too much of her ſelf to the *world*, ſhe groweth *luſhious*, and *oppreſſeth* inſtead of *pleaſing*.

Thoſe *Jolly Ladies* do ſo continually ſeek *Diverſion*, that in a little time they grow into a Jeſt, yet are unwilling to remember, that if they were ſeldomer ſeen they would not be ſo often laughed at; beſides, they make themſelves *Cheap*, than which there cannot be an unkinder word beſtowed upon your Sex. To play ſometimes, to entertain Company, or to divert your ſelf, is not to be diſſallowed, but to do it ſo often as to be called a Gameſter, is to be avoided, next to the things that are moſt Criminal. It hath Conſequences of ſeveral kinds not to be indured; it will ingage you into a habit of

Idle.

Idleneſs and ill hours, draw you into ill mixed Company; make you neglect your Civilities abroad, and your buſineſs at home, and impoſe into your Acquaintance ſuch as will do you no Credit. To deep Play there will be yet greater Objections; it will give Occaſion to the World to ask ſpiteful Queſtions, how you dare venture to loſe, and what means you have to pay ſuch great ſums: If you pay exactly, it will be enquired from whence the money cometh; if you owe, and eſpecially to a Man you muſt be ſo very Civil to him for his forbearance, that it layeth a ground of having it farther improved if the Gentleman is ſo diſpoſed, who will be thought no unfair Creditor, if where the Eſtate faileth he ſeizeth upon the Perſon; beſides, if a Lady could ſee her own Face upon an ill

Game, at a deep Stake, she would certainly forswear anything that could put her looks under such a Disadvantage.

DANCING.

TO *Dance* sometimes will not be imputed to you as a fault, but remember that the end of your Learning it, was, that you might know the better how to move gracefully; it is only an advantage so far; when it goeth beyond it, one may call it excelling in a Mistake, which is no very great Commendation: It is better for a Woman never to Dance, because she hath no skill in it, than to do it too often, because she doth it well; the easiest as well as the safest Method of doing it, is in private Companies, as amongst particular Friends, and then carelessly, like a Diversion, rather than

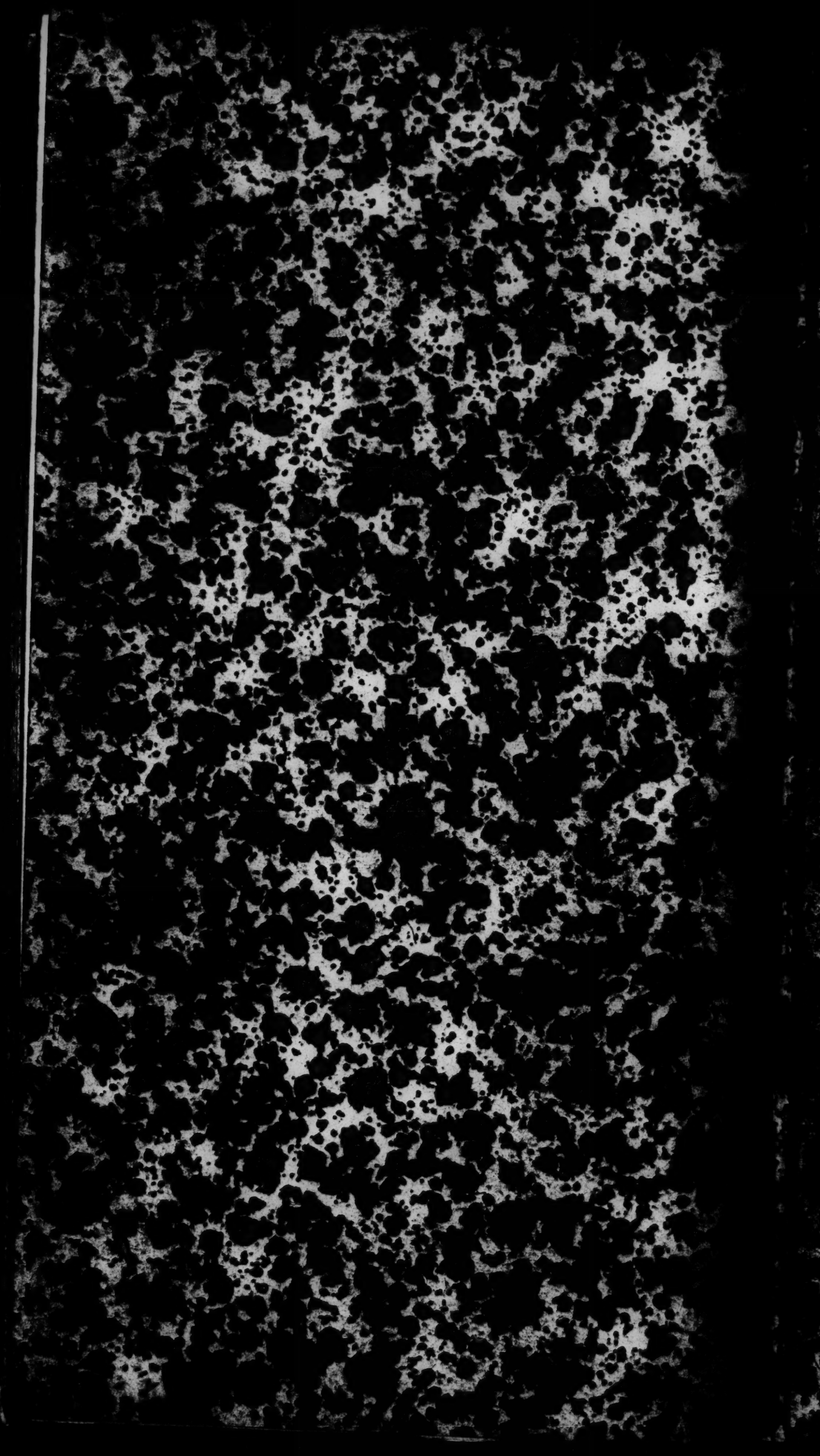
than with Solemnity, as if it was buſineſs, or had any thing in it to deſerve a Months preparation by ſerious Conference with a *Danceing-Maſter.*

Much more might be ſaid to all theſe heads, and many more might be added to them; but I muſt reſtrain my thoughts, which are full of my Dear Child, and would overflow into a Volume, which would not be fit for a *New-Years-Gift.* I will conclude with my warmeſt Wiſhes for all that is good to you, that you may live ſo as to be an Ornament to your Family, and a Pattern to your Sex, that you may be bleſſed with a Husband that may value, and with Children that may inherit your Vertue; that you may ſhine in the World by a true Light, and ſilence Envy by deſerving to be eſteemed, that Wit and Vertue may both conſpire to

make

make you a great Figure, when they are ſeparated, the firſt is ſo empty, and the other ſo faint, that they ſcarce have right to be commended: May they therefore meet and never part; let them be your Guardian Angels, and be ſure never to ſtray out of the diſtance of their joint-protection: May you ſo raiſe your Character, that you may help to make the next Age a better thing, and leave Poſterity in your Debt for the advantage it ſhall receive by your Example: Let me conjure you, *My Deareſt*, to comply with this kind Ambition of a Father, whoſe thoughts are ſo ingaged in your behalf, that he reckoneth your Happineſs to be the greateſt part of his own.

FINIS.



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William Robert Reid